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ग्निउ भवतो भेदउक्तं, यतः स्मर्तव्यस्मृते भिन्ने रहितिरिम्न भवभाषि मन्तृधर्मो वस्तु स्मृतेर्यतः, यतास्य नमाभ्ण पूर्वार्थयोरेकापि प्रतीत्यर्वाक्
सेव, ताभिरहितिविदउष्ठक्तृग्य ऊस्मात्स्वरूपठति, सूचिर्ध्वं भवभासभाव प्रतीति देयं ऊसूठं सुखाभाभावरिः भाषिमतद्रूपतत्त्वयोपयत्नात्तविकष्ट
उ, विनसवलासर्वयस्ज्ञस्वरूपं यत्तु गिरूर्जं वृत्तुउ ॥ ३०० ॥ भावृत्तरूपैतापिरवृत्ताभाग्नीष्टं एतिसूत्रवृत्तीनामततः दिरेकत्वकवि
मयद्वेभिनूरूप्रपञ्चपिन वरिशिगपिसारेकत्वे कमूयुक्तं भूतिपाञ्चयि उभारु॥ एतिसूत्रवृत्तभातंरफिउष्टकूपउाम्मा। इदृकर्म्मसत्तंर्मा
मयद्व॥ स्वलक्षणविकल्पनः ॥ [तावद्भिन्नेत्यभावेषाद्विशिष्यपिरोभात्रैकूप्यत्व पूर्वार्थविशेषाकृतत्वतर्वात्पलबाढवयवतभवद्वैस्म भवात्माभास
उ॥ आभासवृत्तिः भवत्कर्वसमूच्छु भवतामावमाभाभासपमननंपूल्ताभासभवतभयति, सवयववृद्धिमुत्वयवेपमलनस्रवयिवतमा, नदि
आभासकेवलभवमेउ, आभासंपरतवति, उपादिमवपुषेगेभिरूपवतसेपुष्टि, सैसमूलाद्भूतमार्थयुक्तेयम युद्धापिपूभात्ः आभासपूर्वया
भवण्वमा। सूपठयं ज्ञानं स्मेरासि पूर्वीतः, नन्वाभासविषयतृष्टं बहुधाद्मि, सभासर्वंदिहवः आभासं, त्तउयतउउकिञ्चिद्गुभमूत्वं
विश्वमूपेनवतेउ, सेसकलभावितेषाभ्रुवतत्त्वसत्प्यापिमावधावभ्रुयं भवेद्भूलवाविवरत्कापि आभासं, किन्तु विकल्पवक्तृयं भवे
करेकमूयं सतीवृत्तिः आभासानुभूत, उपभासवातस्पृते कतरतोमवत भवउ। तदेतत्केवलं मनोक्त्रमूयं आभास भवनउत्पूर्ण, ए
वं सभासस्वरूपवंककलवद्वृद्धुपं समलूतेपुरस्सिदूरुर। उच्चैवतुवयवतत्तमक्तृहैतुवचष्टभ्रयमुत्तः एवंसं करेकवृपेवेयवीतवति, सतात्त्व
भवेतात्र्भवकल्पनाउपंसाभासाखिविषयभूतं, उभान्न, तावद्भिन्नेत्याभेदि, स्वरूपंभवनिर्विसेनभवेवृत्तिविकल्पउप, निर्धिसूसाकृपावतस
यस्ुपिआभासअमूतउबलतमावतभउाश्च उपादिसेसकलातस्मं पदत्वप्र्भ्री तवेवस्थलतपडपूर्णारवाक्ति विशेषणदृष्टनुभासा
भासनरतिहर्जे विकल्पभासितेवउद्विषयेज्ञ, स्ववयष्टत्तभोधिकृप्यते विउउकृतवतभवपेस्वात्माभूतेवउपापिसमेउइतिवाल्ला
रूपवत्कृतःभिउवयवउपाविमूलकरोविकल्पवत्तृद्ध्यवयाविलतः भूतीयतउत्ति, तउद्विषयेज्ञ, स्वपवंभवरवतभासंपूभउ
निभूतिभ्रुतरद्भूतउाभविकल्पविनवेमवाउनिष्टमृतेउतिकल्पनउलभावं, स्वायोः भावतभीतंम्यतवद्देत्वियविषयेउपकत्वेकत्वेवत
श्री: भावेति उद्भूतमपिकल्पनाविषयद्वित्रिमेः तावउतिमवत्त्ववमरनिद्वेसः अभावभ्रमलदत्वतससभवनेयश्चापिगाभातयेउ श्री: श्री:
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+अप्रत्यक्षत्वेनायुक्तं, प्रत्यक्षत्वे तु ... द्वितीयस्त्वयुक्तः + ३।

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नीलप्रकाशस्य प्रकाशस्वरूपस्य भेदप्रदर्शनेनात्मांतरप्रतिक्षिप्तिः इति नीलस्य प्रकाशः पीतस्य प्रकाशः इति विषयापेक्ष्ये
तयाऽऽत्मकत्वेनाप्रकाशः स्यात्, इत्यत्र प्रकाशस्य भेदः इति, यथा ... प्रकाशस्य अप्रकाशत्वं ... प्रकाशस्य वा ... इति प्रकाश
नापेक्षितः यतः स्वरूपभेदप्रदर्शनेनाविशेषः स्वरूपतः ... प्रकाशस्य अपि प्रकाशस्य च ... नीलपीतरूपतया
युक्तः, तथा स्वात्मरूपतया ... इति ... तथापि प्रकाशस्य ... इति ... अपेक्ष्य
तत्प्रकाशस्य नीलस्येव ... इति ... प्रकाशस्य ... नियमेन ... नीलपीतयोः
... विषयविशेषस्य ... प्रतीतिः ... प्रकाश ... पीत ...
... एवं ... विशेष ... नील ... नियत ... प्रकाश ... नीलमेव ... पीतं ...
... नील पीत ... प्रकाशस्य ... विषय ... नियत ...
नील ... प्रकाश ... विशेष ... प्रकाश ...
... नील ... विषय ... प्रकाश ... नियमेन, उक्तं च ॥
... प्रकाश ... पीत ... प्रकाशमानतया ... भेदेन ... अपेक्षितव्यम् । एवं प्रकाशमान ...
... इति । ... अभेदेन ... अभिन्न ... ॥ तथापि
... प्रकाशमानतया प्रकाशस्य ... प्रकाशमानः ... पीत ... प्रकाश ... इति
... प्रकाश ... परिणाम ... विषय ... विशेष ... ॥ ३५ ॥
... ॥ ॥ ... प्रकाशस्य ... ॥